

A 3555 aa
Short Catechism :
Containing the
PRINCIPLES
OF THE
Christian Religion :
WITH THE
PROOFS
Thereof, out of the
SCRIPTURES,
In Words at length.

Approved of for the Use of the
*Charity-School, in Fashion-Street,
Spittle-Fields.*

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A

Short Catechism:

Containing the

PRINCIPLES

OF THE

Christian Religion.

I QUESTION.

WHAT is the chief End of Man?

A. Man's chief End is to glorify God
a, and to enjoy him for ever b.

a 1 Cor. 10. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God.*

b Psal. 73. 25. *Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee. V. 26. My Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever.*

2 Q. *What Rule hath God given to direct us how we may glorify and enjoy him?*

A. The Word of God, which is contained in the Scriptures of the Old and New Testament c, is the only Rule to direct us how we may glorify God d, and enjoy him e.

c Eph. 2. 20. And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone.

d 2 Tim. 3. 16. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.

e 1 John 1. 3. That which we have seen and heard, declare we unto you, that ye also may have Fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ.

3 Q. What do the Scriptures principally teach us?

A. The Scriptures principally teach, what Man is to believe concerning God, and what Duty God requires of Man f.

f 2 Tim. 1. 13. Hold fast the Form of sound Words, which thou hast heard of me, in Faith and Love which is in Christ Jesus.

4 Q. What is God?

A. God is a Spirit g, Infinite h, Eternal i, and Unchangeable k, in his Being l, Wisdom m, Power n, Holiness o, Justice p, Goodness and Truth q.

g John 4. 24. God is a Spirit.

h Job. 11. 7. Canst thou by searching find out God? Canst thou find out the Almighty unto Perfection?

i Psal. 90. 2. From everlasting to everlasting thou art God.

k James 1. 17. The Father of Lights, with whom there is no Variableness, neither Shadow of turning.

l Exod. 3. 14. And God said unto Moses, I am that I am; and he said, thus shalt thou say unto the Children of Israel, I A M hath sent me unto you.

m 1 Tim. 1. 17. Now unto the King eternal, immortal, invisible, the only wise God.

n Psalm 147. 5. Great is our Lord, and of great Power, his Understanding is infinite.

o Rev. 4. 8. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

p Psal. 89. 14. Justice and Judgment are the Habitation of thy Throne.

q Exod. 34. 6. The Lord, the Lord God merciful and gracious, long-suffering, and abundant in Goodness and

Truth. V. 7. Keeping Mercy for thousands, forgiving Iniquity, and Transgression, and Sin, and that will by no means clear the Guilty.

5 Q. *Are there more Gods than one?*

A. There is but one only *r*, the living and true God *f*.

r Deut. 6. 4. *Hear, O Israel, the Lord our God is one Lord.*

f Jer. 10. 10. *But the Lord, he is the true God, he is the living God, and an everlasting King.*

6 Q. *How many Persons are there in the Godhead?*

A. There are three Persons in the Godhead, the Father, the Son, and the Holy Spirit; and these three are one God, the same in Substance, equal in Power and Glory *u*.

u Mat. 28. 19. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

u 1 John 5. 7. *For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

7 Q. *What are the Decrees of God?*

A. The Decrees of God are his eternal Purpose, according to the Counsel of his Will, whereby for his own Glory he hath fore-ordained whatsoever comes to pass *w*.

w Eph. 1. 4, 11. *According as he hath chosen us in him, before the Foundation of the World, in whom also we have obtained an Inheritance, being predestinated according to the Purpose of him who worketh all things after the Counsel of his own Will.*

Rom. 9. 22, 23. *What if God, willing to shew his Wrath, and to make his Power known, endured with long-suffering the Vessels of his Wrath fitted to Destruction, and that he might make known the Riches of his Glory in the Vessels of Mercy, which he had afore prepared unto Glory?*

8 Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the Works of Creation; and Providence.

a Rev. 4. 11. *Thou hast created all things, and for thy Pleasure they are and were created.*

y Dan. 4. 35. *He doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth.*

9 Q. What is the Work of Creation ?

A. The Work of Creation is God's making all things *z* of nothing, by the Word of his Power *a*, in the space of six Days, and all very good *b*.

z Gen. 1. 1. *In the Beginning God created the Heaven and the Earth.*

a Heb. 11. 3. *Through Faith we understand that the Worlds were framed by the Word of God, so that the things which are seen, were not made of things which do appear.*

b Gen. 1. 31. *And God saw every thing that he had made, and behold it was very good ; and the Evening and the Morning were the sixth Day.*

10 Q. How did God create Man ?

A. God created Man Male and Female, after his own Image *c*, in Knowledge, Righteousness, and Holiness *d*, with Dominion over the Creatures *e*.

c Gen. 1. 27. *So God created Man in his own Image, in the Image of God created he him, Male and Female created he them.*

d Col. 3. 10. *And have put on the New Man, which is renewed in Knowledge, after the Image of him that created him.*

Ephes. 4. 24. And that ye put on the New Man, which after God is created in Righteousness and true Holiness.

e Gen. 1. 28. *And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the Earth, and subdue it, and have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living thing that moveth upon the Earth.*

11 Q. What are God's Works of Providence ?

A. God's Works of Providence are his most holy *f*, wise *g*, and powerful preserving *h*, and governing all his Creatures, and all their Actions *i*.

f, Psal. 145. 17. *The Lord is, righteous in all his Ways, and holy in all his Works.*

g Isa. 29. 24. *This also cometh forth from the Lord of Hosts, which is wonderful in Counsel, and excellent in working.*

b Heb. 1. 3. *Upholding all things by the Word of his Power.*

i Psal. 103. 19. *His Kingdom ruleth over all.*

Matth. 10. 29. *Are not two Sparrows sold for a Farthing? and one of them shall not fall to the Ground without your Father.*

12 Q. *What special Act of Providence did God exercise towards Man in the Estate wherein he was created?*

A. When God had created Man, he enter'd into a Covenant of Life with him, upon condition of perfect Obedience k, forbidding him to eat of the Tree of Knowledge of Good and Evil upon pain of Death l.

k Gal. 3. 2. *And the Law is not of Faith, but the Man that doth them shall live in them.*

l Gen. 2. 17. *But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the Day thou eatest thereof thou shalt surely die.*

13 Q. *Did our first Parents continue in that Estate wherein they were created?*

A. Our first Parents being left to the Freedom of their own Will, fell from the Estate wherein they were created, by sinning against God m.

m Eccles. 7. 29. *God made Man upright; but they have sought out many Inventions.*

Rom. 3. 23. *For all have sinned, and come short of the Glory of God.*

14 Q. *What is Sin?*

A. Sin is any want of Conformity unto, or Transgression of the Law of God n.

n 1 John 3. 4. *Whoever committeth Sin, transgresseth also the Law; for Sin is the Transgression of the Law.*

15 Q. *What was the Sin whereby our first Parents fell from the Estate wherein they were created?*

4. The Sin, whereby our first Parents fell from the Estate wherein they were created, was their eating the forbidden Fruit.

o Gen. 3. 6, 12, 13. *And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise; she took of the Fruit thereof, and did eat, and gave also unto her Husband with her, and he did eat. And the Man said, The Woman whom thou gavest to be with me, she gave me of the Tree, and I did eat. And the Lord God said unto the Woman, What is this that thou hast done? And the Woman said, The Serpent beguiled me, and I did eat.*

16 Q. Did all Mankind fall in Adam's first Transgression?

A. The Covenant being made with Adam not only for himself, but for his Posterity, all Mankind descending from him by ordinary Generation, sinned in him, and fell with him in his first Transgression.

p Gen. 2. 16. *And the Lord God commanded the Man, saying, Of every Tree in the Garden thou mayest freely eat. V. 17. But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the Day thou eatest thereof thou shalt surely die.*

1 Cor. 15. 21, 22. *By Man came Death. In Adam all die.*

Rom. 5. 12. *As by one Man Sin enter'd into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned.*

17 Q. Into what Estate did the Fall bring Mankind?

A. The Fall brought Mankind into an Estate of Sin and Misery.

q Psal. 51. 5. *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.*

Rom. 5. 17, 18. *By one Man's Offence Death reigned by one; By the Offence of one, Judgment came upon all Men to Condemnation.*

18 Q. Wherein consists the Sinfulness of that Estate whereinto Man fell?

A. The Sinfulness of that Estate whereinto Man fell, consists in the Guilt of Adam's first Sin, the want

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of original Righteousness, and the Corruption of his whole Nature, which is commonly called Original Sin, together with all actual Transgressions which proceed from it.

1 Rom. 5. 19. By one Man's Disobedience many were made Sinners.

2 Rom. 3. 10. There is none righteous, no not one.

3 Job 14. 4. Who can bring a clean thing out of an unclean? no not one.

4 Isa. 64. 6. We are all as an unclean thing.

Jam. 1. 14. Every Man is tempted when he is drawn away of his own Lust, and enticed.

Matt. 15. 19. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-Witness, Blasphemies.

19 Q. What is the Misery of that Estate whereinto Man fell?

A. All Mankind by their Fall, lost Communion with God, are under his Wrath and Curse, and so made liable to all the Miseries in this Life, to Death it self, and to the Pains of Hell for ever.

1 Gen. 3. 8. Adam and his Wife hid themselves from the Presence of the Lord God, amongst the Trees of the Garden. Ver. 24. So he drove out the Man.

2 Eph. 2. 3. And were by Nature the Children of Wrath, even as others.

3 Gal. 3. 10. Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.

4 Job 14. 1. Man that is born of a Woman is but of few days, and full of Trouble.

5 Rom. 6. 23. The Wages of Sin is Death.

6 Mat. 25. 46. These shall go away into everlasting Punishment.

Psal. 9. 17. The Wicked shall be turned into Hell, and all the Nations that forget God.

20 Q. Did God leave all Mankind to perish in the Estate of Sin and Misery?

A. God having out of his mere Good-Pleasure, from all Eternity, elected some to everlasting Life, did enter into a Covenant of Grace, to deliver them out

of the Estate of Sin and Misery, and to bring them into an Estate of Salvation by a Redeemer d.

1. 2. **Thom. 2. 13.** Because God hath from the Beginning chosen you to Salvation.

1. 10. **Isa. 49. 8.** I will preserve thee, and give thee for a Covenant of the People.

Rom. 5. 21. That as Sin hath reigned unto Death, even so might Grace reign through Righteousness unto eternal Life by Jesus Christ our Lord.

21 **Q. Who is the Redeemer of God's Elect?**

A. The only Redeemer of God's Elect is the Lord Jesus Christ e, who being the eternal Son of God f, became Man, and so was, and continueth to be God and Man, in two distinct Natures h, and one Person, for ever i.

e **Gal. 3. 13.** Christ hath redeemed us from the Curse of the Law.

f **1 Tim. 2. 5.** For there is one God, and one Mediator between God and Men, the Man Christ Jesus.

g **John 3.** The Lord Jesus Christ, the Son of the Father in Truth.

h **John 1. 14.** And the Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.

i **1 Tim. 3. 16.** God was manifested in the Flesh.

Rom. 9. 5. Whose are the Fathers, and of whom, as concerning the Flesh, Christ came, who is over all, God blessed for ever.

j **Col. 2. 9.** In him dwelleth all the Fulness of the God-head bodily.

Heb. 7. 24. But this Man, because he continueth ever, hath an unchangeable Priesthood.

22 **Q. How did Christ, being the Son of God, become Man?**

A. Christ the Son of God became Man, by taking to himself a true Body k, and a reasonable Soul l, being conceived by the Power of the Holy Spirit, in the Womb of the Virgin Mary, and born of her m, yet without Sin n.

to **Heb.**

1 Heb. 2. 14. For as much then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same.

Heb. 10. 5. A Body hast thou prepared me.

1 John 12. 27. Now is my Soul troubled.

in Luke 1. 31. Behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus. V. 35. The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore that holy Thing which shall be born of thee, shall be called the Son of God.

in Heb. 4. 15. But was in all points tempted like as we are, yet without Sin.

Heb. 7. 26. Such an High Priest became us, who is holy, harmless, undefiled, separate from Sinners.

23 Q. What Offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation and Exaltation.

o Acts 3. 22. Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you.

p Heb. 5. 6. Thou art a Priest for ever after the Order of Melchisedec.

q Psal. 2. 6. Yet have I set my King upon my holy Hill of Sion.

24 Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in revealing to us, by his Word, and Spirit, the Will of God for our Salvation.

r John 1. 18. No Man hath seen God at any time, the only begotten Son, which is in the Bosom of the Father, he hath declared him.

s John 15. 15. All things that I have heard of my Father, I have made known unto you.

t John 14. 26. The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things.

25 Q. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to satisfy Divine Justice *u*, and reconcile us to God *w*, and in making continual Intercession for us *x*.

* Heb. 9. 28. Christ was once offer'd to bear the Sins of many.

Eph. 5. 2. Hath given himself an Offering, and a Sacrifice to God.

• Heb. 2. 17. In all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make Reconciliation for the Sins of the People.

x Heb. 7. 25. He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.

26 Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in subduing us to himself *y*, in ruling *z* and defending us *a*, and in restraining *b* and conquering all his and our Enemies *c*.

y Psal. 110. 3. Thy People shall be willing in the Day of thy Power.

z Mat. 2. 6. For out of thee shall come a Governor that shall rule my People Israel.

a Zech. 9. 15. The Lord of Hosts shall defend them.

b Psal. 76. 10. The Wrath of Man shall praise thee, the Remainder of Wrath shalt thou restrain.

c 1 Cor. 15. 25. For he must reign till he hath put all his Enemies under his Feet.

27 Q. Wherein did Christ's Humiliation consist?

A. Christ's Humiliation consisted in his being born, and that in a low Condition *d*, made under the Law *e*, undergoing the Miseries of this Life *f*, the Wrath of God *g*, and the cursed Death of the Cross *h*, in being buried *i*, and continuing under the Power of Death for a time *k*.

g Luke 2. 7. And she brought forth her first-born Son, and wrapped him in swaddling Clothes, and laid him in a Manger.

e Gal. 4. 4. God sent forth his Son, made of a Woman, made under the Law.

f Isa. 53. 3. He is despised and rejected of Men, a Man of Sorrows, and acquainted with Grief.

g Luke 22. 44. And being in an Agony, he prayed more earnestly, and his Sweat was as it were great Drops of Blood falling to the Ground.

Mat. 27. 46. And about the ninth Hour, Jesus cried with a loud Voice, My God, my God, why hast thou forsaken me?

b Phil. 2. 8. He humbled himself, and became obedient unto Death, even the Death of the Cross.

i 1 Cor. 15. 4. And that he was buried.

k Matth. 12. 40. As Jonas was three Days and three Nights in the Whale's Belly, so shall the Son of Man be three Days and three Nights in the Heart of the Earth.

28 Q. Wherein consisteth Christ's Exaltation?

A. Christ's Exaltation consisteth in his rising again from the Dead on the third Day l, in ascending up into Heaven m, in sitting at the Right-hand of God the Father n, and in coming to judge the World at the last Day o.

l 1 Cor. 15. 4. And that he was buried, and that he rose again the third Day, according to the Scriptures.

m Acts 1. 11. This same Jesus which is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven.

n Eph. 1. 20. And set him at his own Right-hand in the heavenly Places.

Mark 16. 19. So then after the Lord had spoken unto them, he was received up into Heaven, and set on the Right-hand of God.

o Acts 17. 31. Because he hath appointed a Day, in the which he will judge the World in Righteousness, by that Man whom he hath ordained, whereof he hath given Assurance unto all Men, in that he hath raised him from the dead.

29 Q. How are we made Partakers of the Redemption purchased by Christ?

A. We are made Partakers of the Redemption purchased by Christ, by the effectual Application of it to us by his holy Spirit.

r Gal. 4. 5. To redeem them that were under the Law, that we might receive the Adoption of Sons.

q Tit. 3. 5. Not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost. Ver. 6. Which he shed on us abundantly, through Jesus Christ our Saviour.

30 Q. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ in our effectual Calling.

r Eph. 2. 8. By Grace ye are saved through Faith, and that not of your selves, it is the Gift of God.

s Eph. 3. 17. That Christ may dwell in your Hearts by Faith.

Cor. 1. 9. God is faithful, by whom ye were called into the Fellowship of his Son Jesus Christ.

31 Q. What is effectual Calling?

A. Effectual Calling is the Work of God's Spirit, whereby convincing us of our Sin, and Misery, enlightning our Minds in the Knowledge of Christ, and renewing our Wills, he doth persuade and enable us to embrace Jesus Christ, freely offer'd to us in the Gospel.

r 2 Tim. 1. 9. Who hath saved us, and called us with an holy Calling.

u John 16. 8. When he is come, he will convince the World of Sin.

x Acts 2. 37. When they heard this, they were pricked in their Hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?

y Acts 26. 18. To open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto

Ezek. 36. 26. A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh.

a John 6. 44, 45. No Man can come to me, except the Father, which hath sent me, draw him. Every Man that hath heard and learned of the Father, cometh unto me.

32 Q. What Benefits do they that are effectually called partake of in this Life?

A. They that are effectually called do in this Life partake of Justification ^b, Adoption ^c, Sanctification ^d, and the several Benefits which in this Life do either accompany or flow from them ^e.

b Rom. 8. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

c Gal. 3. 26. Ye are all the Children of God by Faith in Christ Jesus.

d 1 Cor. 6. 11. Ye are washed, ye are sanctified.

e 1 Cor. 1. 30. Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

33 Q. What is Justification?

A. Justification is an Act of God's free Grace ^f, wherein he pardoneth all our Sins ^g, and accepteth us as righteous in his sight ^h, only for the Righteousness of Christ imputed to us ⁱ, and received by Faith alone ^k.

f Rom. 3. 24. Being justified freely by his Grace, thro the Redemption that is in Jesus Christ.

g Eph. 1. 7. In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.

h 2 Cor. 5. 21. For he hath made him to be Sin for us who knew no Sin, that we might be made the Righteousness of God in him.

i Rom. 4. 6. David also describeth the Blessedness of the Man unto whom God imputeth Righteousness without Works.

k Rom. 3. 21. Even the Righteousness of God, which is by Faith of Jesus Christ.

Phil. 3. 9. *Not having mine own Righteousness, which is of the Law, but that which is thro the Faith of Christ.*

34 Q. *What is Adoption?*

A. Adoption is an Act of God's free Grace *l*, whereby we are received into the Number, and have a Right to all the Privileges of the Sons of God *m*.

l 1 John 3. 1. *Behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God.*

m John 1. 12. *As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

Rom. 8. 17. *And if Children, then Heirs, Heirs of God, and Joint-Heirs with Christ.*

35 Q. *What is Sanctification?*

A. Sanctification is the Work of God's free Grace *n*, whereby we are renewed in the whole Man, after the Image of God *o*, and are enabled more and more to die unto Sin, and live unto Righteousness *p*.

n 2 Thess. 2. 13. *God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit.*

o Eph. 4. 23, 24. *And be renewed in the Spirit of your Mind, and that ye put on the New Man, which after God is created in Righteousness and true Holiness.*

p Rom. 6. 11. *Likewise reckon your selves to be dead indeed unto Sin, but alive unto God.*

36 Q. *What are the Benefits which in this Life do either accompany or flow from Justification, Adoption, and Sanctification?*

A. The Benefits which in this Life do either accompany or flow from Justification, Adoption, and Sanctification, are Assurance of God's Love, Peace of Conscience *q*, Joy in the Holy Ghost *r*, Increase of Grace *s*, and Perseverance therein to the End *t*.

q Rom. 5. 1, 2, 5. *Being justified by Faith, we have Peace with God, through our Lord Jesus Christ; By whom also we have Access by Faith into this Grace, wherein we stand; and rejoice in the Hope of the Glory of God. And Hope maketh not ashamed; because the Love of God is shed abroad in our Hearts, through the Holy Ghost, which is given unto us:*

1 Rom. 14. 17. The Kingdom of God is not Meats and Drink, but Righteousness and Peace, and Joy in the Holy Ghost.

2 Prov. 4. 18. The Path of the Just is as the shining Light, that shineth more and more unto the perfect Day.

3 1 Pet. 1. 5. Who are kept by the power of God through Faith unto Salvation.

37 Q. What Benefits do Believers receive from Christ at their Death?

A. The Souls of Believers are at their Death made perfect in Holiness ^u, and do immediately pass into Glory ^w; and their Bodies being still united to Christ ^x, do rest in their Graves, till the Resurrection ^z.

^u Heb. 12. 23. And to the Spirits of just Men made perfect.

^w Phil. 1. 23. Having a desire to depart, and to be with Christ.

^x 2 Cor. 5. 8. To be absent from the Body, and to be present with the Lord.

^z 1 Thess. 4. 14. Them also which sleep in Jesus, will God bring with him.

y Isa. 57. 2. He shall enter into Peace; they shall rest in their Beds, each one walking in his Uprightness.

z Job 19. 26. And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God.

38 Q. What Benefits do Believers receive from Christ at the Resurrection?

A. At the Resurrection Believers being raised up in Glory ^a, shall be openly acknowledged and acquitted in the Day of Judgment ^b, and be made perfectly Blessed, in the full enjoyment of God ^c, to all Eternity ^d.

^a 1 Cor. 15. 43. It is sown in Dishonour, it is raised in Glory.

^b Mat. 10. 32. Whosoever shall confess me before Men him also will I confess before my Father which is in Heaven.

^c Acts 3. 19. That your Sins may be blotted out, when the Times of refreshing shall come from the Presence of the Lord.

^d 1 John 3. 2. When he shall appear, we shall be like him; for we shall see him as he is.

2 1. Theſſ. 4. 17. And ſo ſhall we ever be with
Lord.

39 Q. What is the Duty which God requireth
of Man?

A. The Duty which God requireth of Man, is
Obedience to his revealed Will e.

e Micah 6. 8. He hath ſhewed thee, O Man, what is
good; and what doth the Lord require of thee, but to do
juſtly, and to love Mercy, and to walk humbly with thy
God?

Pſal. 119. 4. Thou haſt commanded us to keep thy Pre-
cepts diligently.

40 Q. What did God at firſt reveal to Man,
for the Rule of his Obedience?

A. The Rule which God at firſt revealed to Man
for his Obedience, was the Moral Law f.

f Rbm. 2. 14, 15. For when the Gentiles, which have
not the Law, do by Nature the Things contained in the Law,
theſe having not the Law, are a Law unto themſelves;
which ſhew the work of the Law written in their Hearts.

41 Q. Where is the Moral Law ſummarily
comprehended?

A. The Moral Law is ſummarily comprehended
in the Ten Commandments g.

g Deut. 10. 4. And he wrote on the Tables, according
to the firſt Writing, the Ten Commandments.

Mat. 19. 17. If thou wilt enter into Life, keep the
Commandments.

42 Q. What is the Sum of the Ten Com-
mandments?

A. The Sum of the Ten Commandments is, To
love the Lord our God with all our Heart, with
all our Soul, with all our Strength, and with all
our Mind, and our Neighbour as our ſelves h.

h Mat. 22. 37, 38, 39, 40. Thou ſhalt love the Lord
thy God with all thy Heart, and with all thy Soul, and
with all thy Mind. This is the firſt and great Command-
ment. And the ſecond is like unto it, Thou ſhalt love thy
Neighbour as thy ſelf. On theſe two Commandments hang
all the Law and Prophets.

43 Q. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in these Words, *[I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage i.]*

i Exod. 20. 2.

44 Q. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the Ten Commandments teacheth us, That because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments k.

k Deut. 10. 1. *Thou shalt love the Lord thy God, and keep his Charge, and his Statutes, and his Judgments, and his Commandments alway.*

Luke 1. 74, 75. *That we being delivered out of the hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him all the Days of our Lives.*

45 Q. *Which is the First Commandment?*

A. The First Commandment is, *[Thou shalt have no other Gods before me l.]*

l Exod. 20. 3.

46 Q. *What is required in the First Commandment?*

A. The first Commandment requires us to know and acknowledge God to be the only true God, and our God m, and to worship and glorify him accordingly n.

m 1 Chron. 28. 9. *And thou Solomon my Son, know thou the God of thy Fathers.*

Dent. 26. 17. *Thou hast avouched the Lord this day to be thy God,*

n Psal. 29. 2. *Give unto the Lord the Glory due unto his Name; worship the Lord in the Beauty of Holiness.*

Mat. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

47 Q. *What is forbidden in the First Commandment?*

A. The first Commandment forbiddeth the denying o, or not worshipping and glorifying the True

God as God *p*, and our God *q*, and the giving that Worship and Glory to any other, which is due to him alone *r*.

o Josh. 24. 27. *It shall be there for a Witness unto you, lest ye deny your God.*

p Rom. 1. 20, 21. *So that they are without Excuse; because that when they knew God, they glorified him not as God.*

q Isaiah 59. 13. *And departing away from our Gods.*

r Rom. 1. 25. *Who changed the Truth of God into a Lye, and worshipped and served the Creature more than the Creator, who is blessed for ever.*

48 Q. *What are we especially taught by these Words [before Me] in the First Commandment?*

A. These Words [before Me] in the first Commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the Sin of having any other God *s*.

s Psal. 44. 20, 21. *If we have forgotten the Name of our God, or stretched out our hands to a strange God; shall not God search this out?*

49 Q. *Which is the Second Commandment?*

A. The second Commandment is, [Thou shalt not make unto thee any Graven Image, or the Likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children unto the Third and Fourth Generation of them that hate me, and shewing Mercy unto thousands of them that love me, and keep my Commandments *t*.]

t Exod. 20. 5, 6.

50 Q. *What is required in the Second Commandment?*

A. The second Commandment requireth the receiving, observing and keeping pure and entire all such Religious Worship and Ordinances as God hath appointed in his Word *u*.

* Deut. 32. 46. *Set your Hearts unto all the Words which I testify among you this Day, which ye shall command your Children to observe, to do all the Words of this Law.*

Mat. 28. 20. *Teaching them to observe all things whatsoever I have commanded you.*

Deut. 12. 32. *What thing soever I command you, observe to do it ; thou shalt not add thereto, nor diminish from it.*

51 Q. *What is forbidden in the Second Commandment ?*

A. The Second Commandment forbiddeth the worshipping of God by Images w, or any other way not appointed in his Word x.

w Deut. 4. 15, 16. *Take ye therefore good heed unto your selves ; for ye saw no manner of similitude in the Day that the Lord spake unto you in Horeb, lest you corrupt your selves, and make you a graven Image.*

x Col. 2. 21, 22. *(Touch not, taste not, handle not, which all are to perish with the using) after the Commandments and Doctrines of Men.*

52 Q. *What are the Reasons annexed to the Second Commandment ?*

A. The Reasons annexed to the Second Commandment, are God's Sovereignty over us y, his Propriety in us z, and the Zeal he hath to his own Worship a.

y Psal. 95. 2, 3. *Let us come before his Presence with Thanksgiving, and make a joyful Noise unto him with Psalms ; for the Lord is a great God, and a great King above all Gods.*

z Psal. 45. 11. *He is thy Lord, and worship thou him.*

a Exod. 34. 14. *Thou shalt worship no other God, for the Lord whose Name is jealous, is a jealous God.*

53 Q. *Which is the Third Commandment ?*

A. The Third Commandment is, [Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain b.]

b Exod. 20. 7.

54 Q. *What is required in the Third Commandment ?*

A. The Third Commandment requireth the holy and reverend Use of God's Names *c*, Titles *d*, Attributes *e*, Ordinances *f*, Word *g*, and Works *h*.

c Mat. 6. 9. *Our Father which art in Heaven, hallowed be thy Name.*

d Psal. 111. 9. *Holy and reverend is his Name.*

e Deut. 28. 58. *That thou mayest fear this glorious and fearful Name, THE LORD THY GOD.*

f Psal. 68. 4. *Extol him that rideth upon the Heavens, by his name JAH.*

g Deut. 32. 3, 4. *Because I will publish the Name of the Lord, ascribe ye Greatness unto our God, a God of Truth, and without Iniquity, just and right is he.*

h Eccles. 5. 1. *Keep thy foot when thou goest to the House of God, and be more ready to hear, than to give the Sacrifice of Fools.*

i Psal. 138. 2. *I will worship towards thy holy Temple, and praise thy Name for thy loving Kindness and for thy Truth, for thou hast magnified thy Word above all thy Name.*

j Job 36. 24. *Remember that thou magnify his Work which Men behold.*

55 Q. *What is forbidden in the third Commandment?*

A. The Third Commandment forbiddeth all profaning, or abusing of any thing whereby God maketh himself known *i*.

i Mat. 1. 6, 7. *If I be a Father, where is mine Honour? If I be a Master, where is my Fear? Saith the Lord of Hosts unto you, O Priests, that despise my Name. And ye say, Wherein have we despised thy Name? Ye offer polluted Bread upon mine Altar, and ye say, Wherein have we polluted thee? In that ye say, the Table of the Lord is contemptible.*

56 Q. *What is the Reason annexed to the Third Commandment?*

A. The Reason annexed to the Third Commandment is, That however the Breakers of this Commandment may escape Punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgment *k*.

Deut. 28. 58, 59. If thou wilt not observe to do all the Words of this Law, then the Lord will make thy Plagues wonderful.

Mal. 2. 2. If ye will not hear, and if ye will not lay it to heart, to give Glory unto my Name, saith the Lord of Hosts, I will even send a Curse upon you, and I will curse your Blessings.

57 Q. Which is the Fourth Commandment?

A. The fourth Commandment is, [*Remember the Sabbath-day to keep it holy: Six Days shalt thou labour and do all thy Work, but the Seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattel, nor thy Stranger that is within thy Gates: For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath-Day, and hallowed it.*]

Exod. 20. 8, 9, 10, 11.

58 Q. What is required in the Fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God, such set times as he hath appointed in his Word, expressly one whole Day in Seven, to be a Sabbath to himself.

Lev. 19. 30. Ye shall keep my Sabbath, and reverence my Sanctuary: I am the Lord.

Deut. 5. 12. Keep the Sabbath to sanctify it, as the Lord thy God hath commanded thee.

59 Q. Which Day of the Seven hath God appointed to be the Weekly Sabbath?

A. From the beginning of the World, to the Resurrection of Christ, God appointed the Seventh Day of the Week to be the Weekly Sabbath, and the first Day of the Week, ever since to continue to the End of the World, which is the Christian Sabbath.

Exod. 31. 15. Six Days may Work be done, but the Seventh is the Sabbath of Rest holy to the Lord: whosoever doth any Work on the Sabbath-day, he shall surely be put to death.

o John 20. 19. The same Day at Evening being the first Day of the Week, when the Doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

Acts 20. 7. And upon the first Day of the Week, when the Disciples came together to break bread, Paul preached unto them.

1 Cor. 16. 1, 2. Now concerning the Collection for the Saints, as I have given Order to the Churches of Galatia, even so do ye; upon the first Day of the Week, let every one lay by him in store as God hath prospered him.

Rev. 1. 10. I was in the Spirit upon the Lord's Day.

60 Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly Employments and Recreations as are lawful on other days^p, and spending the whole time in the publick and private Exercises of God's Worship^q, except so much as is to be taken up in the Works of Necessity and Mercy^r.

^p Lev. 23. 3. Six Days shall Work be done; but the Seventh Day is the Sabbath of Rest, an holy Convocation, ye shall do no Work therein: It is the Sabbath of the Lord in all your Dwellings.

Isa. 58. 13. If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my holy Day, and call the Sabbath a Delight, the Holy of the Lord, honourable, and shalt honour him, not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words.

^q Psal. 92. the Title. A Psalm or Song for the Sabbath-day.

Isa. 66. 23. From one Sabbath to another, shall all Flesh come to worship before me, saith the Lord.

^r Matth. 12. 11, 12. What Man shall there be among you that shall have one Sheep, and if it fall into a Pit on the Sabbath-day, will he not lay hold on it and lift it out? How much then is a Man better than a Sheep? Wherefore it is lawful to do well on the Sabbath-day.

61 Q. What is forbidden in the Fourth Commandment?

A. The Fourth Commandment forbiddeth the Omission, or careless Performance of the Duties required, and the profaning the Day by Idleness, or doing that which is in it self sinful, or by unnecessary Thoughts, Words or Works, about worldly Employments, or Recreations.

s Ezek. 22. 26. *Her Priests have violated my Law, and have profaned mine holy things: they have put no difference between the Holy and Profane, and have hid their Eyes from my Sabbaths.*

t Acts 20. 9. *And there sat in the Window a certain young Man named Eutychus, being fallen into a deep Sleep; and as Paul was long preaching, he sunk down with Sleep, and fell down from the third Loft, and was taken up dead.*

u Ezek. 23. 38. *They have defiled my Sanctuary in the same Day, and have profaned my Sabbaths.*

w Neh. 13. 15, 17. *In those Days I saw in Judah, some treading Wine-Presses on the Sabbath, and bringing in Sheaves, and lading Asses, as also Wine, Grapes and Figs, and all manner of Burdens, which they brought into Jerusalem on the Sabbath-day; and I testified against them in the Day wherein they sold Victuals: then I contended with the Nobles of Judah, and said unto them, What evil Thing is this that ye do, and profane the Sabbath-day?*

Amos 8. 5. Saying, When will the New-Moon be gone, that we may sell Corn? and the Sabbath, that we may set forth Wheat?

62 Q. *What are the Reasons annexed to the Fourth Commandment?*

A. The Reasons annexed to the Fourth Commandment, are God's allowing us Six Days of the Week for our own Employment, his challenging a special Propriety in the Seventh, his own Example, and his blessing the Sabbath-day.

x Exod. 34. 21. *Six Days thou shalt work, but on the Seventh Day thou shalt rest.*

y Exod. 35. 2. *Six Days shall Work be done, but on the Seventh Day there shall be to you an holy Day, a Sabbath of Rest to the Lord.*

z Exod. 31. 16, 17. *The Children of Israel shall keep the Sabbath to observe the Sabbath throughout, their Generations: It is a Sign between me and the Children of*

Israel for ever; for in Six Days the Lord made Heaven and Earth, and on the Seventh Day he rested and was refreshed.

a Gen. 2. 3. And God blessed the Seventh Day, and sanctified it.

63 Q. Which is the Fifth Commandment?

A. The Fifth Commandment is, [Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee *b*.]

b Exod. 20. 12.

64 Q. What is required in the Fifth Commandment?

A. The Fifth Commandment requireth the preserving the Honour, and performing the Duties, belonging to every one in their several Places and Relations, as Superiours *c*, Inferiours *d*, or Equals *e*.

c 1 Pet. 2. 17. Honour all Men, love the Brotherhood, fear God, honour the King.

Rom. 13. 1. Let every Soul be subject to the higher Powers.

d Eph. 5. 21, 22. Submit your selves one to another, in the Fear of God. Wives submit your selves unto your Husbands, as unto the Lord.

Eph. 6. 1, 5, 9. Children obey your Parents in the Lord: Servants be obedient to them that are your Masters according to the Flesh; and ye Masters, do the same Things unto them.

Coloss. 3. 19. Husbands love your Wives, and be not bitter against them.

e Rom. 12. 10. Be kindly affectionate one to another, with brotherly Love, in Honour preferring one another.

65 Q. What is forbidden in the Fifth Commandment?

A. The Fifth Commandment forbiddeth the neglecting of, or doing any thing against the Honour and Duty which belongs to every one in their several Places and Relations *g*.

f Deut. 21. 18, 19, 20, 21. If a Man have a stubborn and a rebellious Son, which will not obey the Voice of his Father or the Voice of his Mother, and that when they have chastened him, will not hearken unto them; then shall his Father and his Mother lay hold on him, and bring him

him out unto the Elders of his City, and they shall say unto the Elders of his City, This our Son is stubborn and rebellious, and will not obey our Voice; he is a Glutton and a Drunkard. And all the Men of his City shall stone him with Stones that he die.

Prov. 30. 17. The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.

g Rom. 13. 7, 8. Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour: Owe no Man any Thing, but to love one another.

66 Q. What is the Reason annexed to the Fifth Commandment?

A. The Reason annexed to the fifth Commandment, is, A Promise of long Life and Prosperity (as far as it shall serve for God's Glory and their own Good) to all such as keep this Commandment b.

h Eph. 6. 2, 3. Honour thy Father and thy Mother, (which is the first Commandment with promise) that it may be well with thee, and that thou mayest live long on the Earth.

67 Q. Which is the Sixth Commandment?

A. The sixth Commandment is, [Thou shalt not Kill] i.

i Exod. 20. 13.

68 Q. What is required in the Sixth Commandment?

A. The Sixth Commandment requireth all lawful Endeavours to preserve our own Life k, and the Life of others l.

k Eph. 5. 28, 29. So ought Men to love their Wives as their own Bodies. For no Man ever yet hated his own Flesh, but nourisheth and cherisheth it.

Job 2. 4. Skin for Skin, yea, all that a Man hath will he give for his Life.

l Psal. 82. 3, 4. Defend the Poor and Fatherless, deliver the Poor and Needy.

Prov. 24. 11. If thou forbear to deliver them that are drawn unto Death, and those that are ready to be slain.

69 Q. *What is forbidden in the Sixth Commandment?*

A. The Sixth Commandment forbiddeth the taking away of our own Life *m*, or the Life of our Neighbour unjustly, and whatsoever tendeth there unto *n*.

m Acts 16. 28. Paul cried with a loud Voice, saying, Do thy self no harm.

n Gen. 9. 6. Whoso sheddeth Man's Blood, by Man shall his Blood be shed, for the Image of God made he Man.

70 Q. *Which is the Seventh Commandment?*

A. The seventh Commandment is, [Thou shalt not commit Adultery *o*.]

o Exod. 20. 14.

71 Q. *What is required in the Seventh Commandment?*

A. The Seventh Commandment requireth the Preservation of our own *p*, and our Neighbour's Chastity *q*, in Heart *r*, Speech *s*, and Behaviour *t*.

p 1 Cor 7. 2. To avoid Fornication, let every Man have his own Wife, and let every Woman have her own Husband.

q 1 Cor. 6. 18. Flee Fornication.

r 2 Tim. 2. 22. Flee also youthful Lusts.

Matth. 5. 28. Whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart,

s Col. 4. 6. Let your Speech be always with grace, seasoned with salt.

t 1 Pet. 3. 2. While they behold your chaste Conversation coupled with Fear.

72 Q. *What is forbidden in the Seventh Commandment?*

A. The Seventh Commandment forbiddeth all unchaste Thoughts *u*, Words *w*, and Actions *x*.

u Job 31. 1. I have made a Covenant with mine Eyes, why then should I think upon a Maid?

w Eph. 5. 4. Neither Filthiness, nor foolish Talking, nor Jesting, which are not convenient.

2 Rom. 13. 13. Let us walk honestly, as in the Day, not in Rioting and Drunkenness, not in Chambering and Wantonness.

Eph. 5. 3. But Fornication and all Uncleaness, let it not be once named amongst you.

73 Q. Which is the Eighth Commandment?

A. The Eighth Commandment is, [Thou shalt not steal].

Exod. 20. 15.

74 Q. What is required in the Eighth Commandment?

A. The Eighth Commandment requireth the lawful procuring and furthering the Wealth and outward Estate of our selves, and others.

Gen. 30. 30. And now, when shall I provide for mine own House?

Prov. 27. 23. Be thou diligent to know the State of thy Flocks, and look well to thy Herds.

a Lev. 25. 35. If thy Brother be waxen poor, and fallen in Decay with thee, then thou shalt relieve him, yea, though he be a Stranger.

Deut. 22. 1, 3, 4. Thou shalt not see thy Brother's Ox, or Sheep go astray, and hide thy self from them; thou shalt in any case bring them unto thy Brother: In the like manner shalt thou do with his Ass, and so shalt thou do with his Raiment, and with all lost Things of thy Brother's, which he hath lost, and thou hast found. Thou shalt not see thy Brother's Ass, or his Ox, fall down by the Way, and hide thy self from them, thou shalt surely help him to lift them up again.

75 Q. What is forbidden in the Eighth Commandment?

A. The Eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own b, or our Neighbour's Wealth and outward Estate c.

b 1 Tim. 5. 8. But if any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel.

Prov. 28. 19. He that tilleth his Land shall have Plenty of Bread: But he that followeth after vain Persons hath Poverty enough.

Prov. 23. 20, 21. Be not amongst the Wine-bibbers, amongst the riotous Eaters of Flesh. For the Drunkard and the Glutton shall come to Poverty; and Drowsiness shall clothe a Man with Rags.

Eph. 4. 28. Let him that stole, steal no more, but rather let him labour, working with his Hands the Thing that is good, that he may have to give to him that needeth.

76 Q. Which is the Ninth Commandment?

A. The Ninth Commandment is, [Thou shalt not bear false Witness against thy Neighbour &.]

Exod. 20. 16.

77 Q. What is required in the Ninth Commandment?

A. The Ninth Commandment requireth the maintaining and promoting of Truth between Man and Man *e*, and of our own *f* and our Neighbour's good Name *g*, especially in Witness-bearing *h*.

Zech. 8. 16. Speak ye every Man the Truth to his Neighbour.

Eccl. 7. 1. A good Name is better than precious Ointment.

3 John 12. Demetrius hath a good Report of all Men, and of the Truth it self, yea, and we also bear Record.

Prov. 14. 25. A faithful Witness will not lye, a true Witness delivereth Souls.

78 Q. What is forbidden in the Ninth Commandment?

A. The Ninth Commandment forbiddeth whatsoever is prejudicial to Truth *i*, or injurious to our own *k*, or our Neighbour's good Name *l*.

Eph. 4. 25. Put away Lying, speaking every Man Truth with his Neighbour.

Prov. 10. 7. The Memory of the Just is blessed; but the Name of the Wicked shall rot.

Prov. 22. 1. A good Name is rather to be chosen than great Riches.

Psal. 15. 3. He that backbiteth not with his Tongue, doth Evil to his Neighbour, nor taketh up a Reproach against his Neighbour.

79 Q. Which is the Tenth Commandment?

A. The Tenth Commandment is, [Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.] m

m Exod. 20. 17.

80 Q. What is required in the Tenth Commandment?

A. The Tenth Commandment requireth full Contentment with our own Condition n, with a right and charitable Frame of Spirit towards our Neighbour, and all that is his o.

n Heb. 13. 5. Let your Conversation be without Covetousness, and be content with such things as ye have.

i Tim. 6. 6. Godliness with Contentment is great Gain.

o Rom. 12. 15. Rejoice with them that do rejoice, and weep with them that weep.

i Cor. 13. 4, 7. Charity suffereth long, and is kind; Charity envieth not, beareth all things, believeth all things, hopeth all things, endureth all things.

81 Q. What is forbidden in the Tenth Commandment?

A. The Tenth Commandment forbiddeth all Discontentment with our own Estate p, envying or grieving at the Good of our Neighbour q, and all inordinate Motions and Affections to any thing that is his r.

p i Cor. 10. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer.

q Mat. 20. 15. Is thine Eye evil, because I am good?

James 5. 9. Grudge not one against another.

r i Kings 21. 4. And Ahab came into his House heart and displeased, because of the Word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the Inheritance of my Fathers..

Col. 3. 5. Mortify therefore your Members which are upon the Earth; Fornication, Uncleaness, inordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry.

82 Q. *Is any Man able perfectly to keep the Commandments of God?*

A. No mere Man, since the Fall, is able, in this Life, perfectly to keep the Commandments of God, but doth daily break them in Thoughts, Word, and Deed.

1 Eccles. 7. 29. *There is not a just Man upon Earth that doth Good, and sinneth not.*

2 John 1. 8. *If we say we have no Sin, we deceive our selves, and the Truth is not in us.*

3 Gen. 6. 5. *And God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only Evil continually.*

4 Jam. 3. 8. *The Tongue can no Man tame, it is an unbridled Evil, full of deadly Poison.*

5 Jam. 3. 2. *In many Things we offend all.*

83 Q. *Are all Transgressions of the Law equally heinous?*

A. Some Sins in themselves, and by reason of several Aggravations, are more heinous in the sight of God than others.

1 Ezek. 8. 13. *Turn thee yet again, and thou shalt see greater Abominations that they do.*

2 John 19. 11. *He that delivered me unto thee, hath the greater Sin.*

3 John 5. 16. *There is a Sin unto Death.*

84 Q. *What doth every Sin deserve?*

A. Every Sin deserveth God's Wrath and Curse, both in this Life, and that which is to come.

1 Eph. 5. 6. *Let no Man deceive you with vain Words: for because of these Things cometh the Wrath of God upon the Children of Disobedience.*

2 Prov. 3. 33. *The Curse of the Lord is in the House of the Wicked.*

3 Psal. 11. 6. *Upon the Wicked he shall rain Snarers, Fire, and Brimstone, and an horrible Tempest: This shall be the Portion of their Cup.*

4 Rev. 21. 8. *The Fearful and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their Part in the Lake which burneth with Fire and Brimstone, which is the second Death.*

85 Q. *What doth God require of us, that we may escape his Wrath and Curse due to us for Sin?*

A. To escape the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ, Repentance unto Life *a*, with the diligent Use of all outward Means, whereby Christ communicateth to us the Benefits of Redemption *b*.

a Acts 16. 30, 31. *Sirs! what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved.*

a Acts 17. 30. *And the Times of this Ignorance God winked at, but now commandeth all Men every where to repent.*

b Prov. 2. 3, 4, 5. *If thou criest after Knowledge, and liftest up thy Voice for Understanding: If thou seekest her as Silver, and searchest for her as for hid Treasure, then shalt thou understand the Fear of the Lord, and find the Knowledge of God.*

Prov. 8. 34, 35. *Blessed is the Man that heareth me, watching daily at my Gates, waiting at the Posts of my Doors. For who so findeth me findeth Life, and shall obtain Favour of the Lord.*

86 Q. *What is Faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving Grace *c*, whereby we receive *d*, and rest upon him alone for Salvation, as he is offered to us in the Gospel *e*.

c Heb. 10. 39. *We are not of them who draw back into Perdition, but of them that believe to the saving of the Soul.*

d John 1. 12. *As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

e Phil. 3. 9. *And be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.*

87 Q. *What is Repentance unto Life?*

A. Repentance unto Life is a saving Grace *f*, whereby a Sinner, out of a true Sense of his Sin *g*, and apprehension of the mercy of God in Christ *h*, doth,

doth, with grief and hatred of his Sin, turn from it unto God i, with full purpose of, and endeavours after new Obedience k.

f Acts 11. 18. *Then hath God also to the Gentiles granted Repentance unto Life.*

g Acts 2. 37. *When they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do ?*

h Joel 2. 12. *Render your Hearts, and not your Garments, and turn unto the Lord your God ; for he is gracious and merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.*

i Jer. 31. 18, 19. *Turn thou me, and I shall be turned, for thou art the Lord my God. Surely after I was turned I repented ; and after I was instructed I smote upon my thigh : I was ashamed, yea, even confounded, because I did bear the Reproach of my Youth.*

k Psal. 119. 59, 60. *I thought on my Ways, and turned my Feet unto thy Testimonies : I made haste, and delayed not to keep thy Commandments.*

88 Q. *What are the outward Means whereby Christ communicateth to us the Benefits of Redemption ?*

A. The outward and ordinary Means whereby Christ communicateth to us the Benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer ; all which are made effectual to the Effect for Salvation l.

l Acts 2. 41, 42. *Then they that gladly received his Word were baptized. And the same Day there were added unto them about three thousand Souls : and they continued stedfastly in the Apostles Doctrine, and Fellowship, and in breaking of Bread, and in Prayers.*

Psal. 92. 13, 14. *Those that be planted in the House of the Lord, shall flourish in the Courts of our God : They shall bring forth Fruit in old Age ; they shall be fat and flourishing.*

89 Q. *How is the Word made effectual to Salvation ?*

A. The Spirit of God maketh the Reading m, but especially the Preaching of the Word, an effectual means

Means of convincing and converting Sinners; and of building them up in Holiness and Comfort, through Faith unto Salvation p.

m Neh. 8. 8. They read in the Book in the Law of God distinctly.

Psal. 19. 7. The Law of the Lord is perfect, converting the Soul. The Testimony of the Lord is sure, making wise the Simple.

Psal. 51. 13. Then will I teach Transgressors thy Ways, and Sinners shall be converted unto thee.

Rom. 10. 14, 17. How shall they believe in him of whom they have not heard? Faith cometh by Hearing.

Acts 20. 32. I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified.

1 Cor. 14. 3. He that prophesieth speaketh unto Men to Edification, and Exhortation, and Comfort.

Rom. 1. 16. I am not ashamed of the Gospel of Christ, for it is the Power of God unto Salvation to every one that believeth.

90 Q. How is the Word to be read and heard, that it may become effectual to Salvation?

A, That the Word may become effectual to Salvation, we must attend thereunto with Diligence q, Preparation r, and Prayer s; receive it with Faith t, Love u, lay it up in our Hearts w, and practise it in our Lives x.

q 1 Tim. 4. 13. Give Attendance to Reading.

Heb. 2. 1. We ought to give the more earnest Heed to the Things which we have heard.

r 1 Pet. 2. 1, 2. Wherefore laying aside all Malice, and all Guile, and Hypocrisy, and Envy, and all Evil-speaking; as new-born Babes desire the sincere Milk of the Word, that ye may grow thereby.

s Psal. 119. 18. Open thou mine Eyes, that I may behold wondrous Things out of thy Law.

t Heb. 4. 2. The Word preached did not profit them, not being mixed with Faith in them that heard it.

u 2 Thess. 2. 10. They received not the Love of the Truth, that they might be saved.

w Psal. 119. 11. Thy Word have I hid in my Heart, that I may not sin against thee. E 2 x Jam.

x Jam. 1. 25. But whose looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Word, this Man shall be blessed in his Deed.

91 Q. How do the Sacraments become effectual Means of Salvation?

A. The Sacraments become effectual Means of Salvation not for any Virtue in them, or in him that doth administer them *y*, but only by the Blessing of Christ *z*, and the Working of the Spirit in those that by Faith receive them *a*.

y 1 Cor. 3. 7. So then neither is he that planteth any thing, neither he that watereth; but God, that giveth the Increase.

z 1 Pet. 3. 21. The like Figure whereunto, even Baptism, doth also now save us (not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ.

a 1 Cor. 3. 6. I have planted, Apollo watered, but God gave the Increase.

x 1 Cor. 12. 13. By one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be Bond or Free; and have been all made to drink into one Spirit.

92 Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance, instituted by Jesus Christ, wherein by sensible Signs, Christ and the Benefits of the new Covenant are represented, sealed, and applied to Believers *b*.

b Rom. 4. 11. And he received the Sign of Circumcision, a Seal of the Righteousness of Faith, which he had, being yet uncircumcised.

93 Q. What are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are Baptism *c*, and the Lord's Supper *d*.

c Mark 16. 16. He that believeth, and is baptized, shall be saved.

d 1 Cor. 11. 23. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same Night in which he was betray'd took Bread, &c.

94 Q.

94 Q. *What is Baptism?*

A. Baptism is a Sacrament, wherein the Washing with Water in the Name of the Father, of the Son, and of the Holy Ghost *e*, doth signify and seal our Ingrafting into Christ *f*, and partaking of the Benefits of the Covenant of Grace *g*, and our Engagement to be the Lord's *h*.

e Mat. 28. 19. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

f Gal. 3. 27. For as many of you as have been baptized into Christ, have put on Christ.

Col. 2. 12. Buried with him in Baptism, wherein also ye are risen with him, through the Faith of the Operation of God.

g Acts 2. 38. Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost.

h Rom. 6. 3, 4, 5. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life. For if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection.

95 Q. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christ's Appointment, his Death is shewed forth, and the worthy Receivers are, not after a corporal and carnal Manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their spiritual Nourishment and Growth in Grace *k*.

i 1 Cor. 11. 23, 24, 25, 26. I received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same Night in which he was betrayed, took Bread; and when he had given Thanks, he brake it, and said, Take eat, this is my Body, which is broken for you: This do in Remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testa-

Testament in my Blood; this do ye, as oft as ye drink it, in Remembrance of me, For as often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come.

1 Cor. 10. 16. The Cup of Blessing which we blest, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?

96 Q. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their Knowledge to discern the Lord's Body *l*, of their Faith to feed upon him *m*, of their Repentance *n*, Love *o*, and new Obedience *p*; lest coming unworthily, they eat and drink Judgment to themselves *q*.

1 Cor. 11. 28. Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.

2 Cor. 13. 5. Examine your selves, whether ye be in the Faith.

1 Cor. 11. 31. If we would judge our selves, we should not be judged.

1 Cor. 11. 18, 20. When ye come together in the Church, I hear there be Divisions among you. This is not to eat the Lord's Supper.

1 Cor. 5. 8. Let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth.

1 Cor. 11. 29. He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

97 Q. What is Prayer?

A. Prayer is an offering up of our Desires to God *r*, for Things agreeable to his Will *s*, in the Name of Christ *t*, with Confession of our Sins *u*, and thankful Acknowledgment of his Mercies *w*.

Psal. 62. 8. Trust in him at all times, ye People; pour out your Heart before him, God is a Refuge for us.

Rom. 8. 27. He maketh Intercession for the Saints, according to the Will of God.

John 16. 23. Whatsoever ye shall ask the Father in my Name, he will give it you.

n Dan. 9. 4. And I prayed unto the Lord my God, and made my Confession.

w Phil. 4. 6. Be careful for nothing : but in every thing by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God.

98 Q. What Rule hath God given for our Direction in Prayer ?

A. The whole Word of God is of use to direct us in Prayer ; but the special Rule of Direction is that Form of Prayer which Christ taught his Disciples, commonly called, *The Lord's Prayer* y.

x Luke 11. 1. Lord teach us to pray.

2 Tim. 3. 16. All Scripture is given by Inspiration of God, and is profitable unto all good Works.

1 John 5. 14. This is the Confidence that we have in him, that if we ask any thing according to his Will, he heareth us.

3 Matth. 6. 9. After this manner therefore pray ye.

99 Q. What doth the Preface of the Lord's Prayer teach us ?

A. The Preface of the Lord's Prayer, which is, *[Our Father which art in Heaven &]* teacheth us to draw near to God with all holy Reverence and Confidence, as Children to a Father, able and ready to help us a, and that we should pray with and for others b.

x Mat. 6. 9.

a Rom. 8. 15. For ye have not received the Spirit of Bondage again to fear ; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

Mat. 7. 11. If ye then being evil, know how to give good Gifts unto your Children, how much more shall your Father, which is in Heaven, give good things to them that ask him ?

b Acts 12. 5. Peter therefore was kept in Prison, but Prayer was made without ceasing of the Church unto God for him.

1 Tim. 2. 1, 2. I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men : For Kings, and for all that are in Authority.

100 Q. What do we pray for in the First Petition ?

A. In the first Petition, which is [*Hallowed be thy Name*] we pray that God would enable us and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own Glory.

e Mat. 6. 9.

d Psal. 67. 1, 2, 3. God be merciful unto us, and bless us, and cause his Face to shine upon us; that thy Way may be known upon Earth, thy saving Health among all Nations. Let the People praise thee, O God; let all the People praise thee.

Psal. 83. 18. That Men may know, that thou whose Name alone is Jehovah, art the most High over all the Earth.

e Rom. 11. 36. For of him, and through him, and to him, are all things, to whom be Glory for ever. Amen.

101 Q. What do we pray for in the Second Petition?

A. In the Second Petition, which is [*Thy Kingdom come*] we pray that Satan's Kingdom may be destroyed, and that the Kingdom of Grace may be advanced, our selves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened.

f Mat. 6. 10.

g Psal. 68. 1, 18. Let God arise, let his Enemies be scattered: let them also that hate him flee before him. Thou hast ascended on High, thou hast led Captivity Captive, thou hast received Gifts for Men, yea for the rebellious also, that the Lord God might dwell among them.

h Psal. 51. 18. Do good in thy good Pleasure unto Zion.

i Rom. 10. 1. My Heart's Desire and Prayer to God for Israel, is, that they might be saved.

j 2 Thess. 3. 1. Finally, Brethren, pray for us, that the Word of the Lord may have free course, and be glorified even as it is with you.

John 17. 20, 21. Neither pray I for these alone, but for them also which shall believe on me thro their Word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.

k Rev. 22. 20. *He which testifieth these things, saith, Surely I come quickly, even so, come Lord Jesus.*

102 Q. *What do we pray for in the third Petition?*

A. In the Third Petition, which is [*Thy Will be done on Earth as it is in Heaven*] we pray that God by his Grace would make us able and willing to know, obey *m*, and submit to his Will in all things *n*, as the Angels do in Heaven *o*.

l Mat. 6. 10.

m Psal. 119. 34, 35, 36. *Give me Understanding, and I shall keep thy Law, yea, I shall observe it with my whole Heart. Make me to go in the Path of thy Commandments; for therein do I delight. Incline my Heart unto thy Testimonies.*

n Luke 22. 42. *Father, if thou be willing, remove this Cup from me; nevertheless, not my Will, but thine be done.*

o Acts 21. 14. *And when he would not be persuaded, we ceased, saying, The Will of the Lord be done.*

o Psal. 103. 20, 21. *Bless the Lord, ye his Angels, that excel in Strength, that do his Commandments, hearkening unto the Voice of his Word. Bless ye the Lord, all ye his Hosts, ye Ministers of his that do his Pleasure.*

103 Q. *What do we pray for in the Fourth Petition?*

A. In the Fourth Petition, which is [*Give us this Day our daily Bread*] we pray, that of God's free Gift we may receive a competent Portion of the good Things of this Life *q*, and enjoy his Blessing with them *r*.

p Mat. 6. 11.

q Prov. 30. 8. *Remove far from me Vanity and Lyes, give me neither Poverty nor Riches, feed me with Food convenient for me.*

r Exod. 23. 25. *And ye shall serve the Lord your God, and he shall bless thy Bread and thy Water.*

1 Tim. 4. 4, 5. *Every Creature of God is good, and nothing to be refused, if it be received with Thanksgiving. For it is sanctified by the Word of God and Prayer.*

104 Q. *What do we pray for in the Fifth Petition?*

4. In the Fifth Petition, which is [*And forgive us our Debts as we forgive our Debtors* s] we pray, that God for Christ's sake would freely pardon all our Sins r; which we are the rather encouraged to ask, because by his Grace we are enabled from the Heart to forgive others u.

s Mat. 6. 22.

t Psal. 51. 1, 2, 7. *Have Mercy upon me, O God, according to thy Loving-Kindness: according to the Multitude of thy tender Mercies, blot out my Transgressions. Wash me thoroughly from mine Iniquity, and cleanse me from my Sin. Purge me with Hyssop, and I shall be clean: wash me, and I shall be whiter than Snow.*

u Matt. 6. 14. *For if ye forgive Men their Trespases, your Heavenly Father will also forgive you.*

Luke 11. 4. *And forgive us our Sins; for we also forgive every one that is indebted to us.*

105 Q. *What do we pray for in the Sixth Petition?*

4. In the Sixth Petition, which is [*And lead us not into Temptation, but deliver us from Evil* w] we pray, that God would either keep us from being tempted to Sin x, or support and deliver us when we are tempted y.

w Mat. 6. 13.

x Mat. 26. 41. *Watch and pray, that ye enter not into Temptation.*

Psal. 19. 13. *Keep back thy Servant also from presumptuous Sins, let them not have Dominion over me.*

y 2 Cor. 12. 7, 8. *There was given to me a Thorn in the Flesh, the Messenger of Satan to buffet me; for this thing I besought the Lord thrice, that it might depart from me.*

1 Cor. 10. 13. *There hath no Temptation taken you, but such as is common to Man: But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it.*

106 Q. *What doth the Conclusion of the I
Prayer teach us?*

A. The Conclusion of the Lord's Prayer, which
[For thine is the Kingdom, and the Power, and the Glo-
ry ever, Amen &c.] teacheth us to take our Enco-
uragement in Prayer from God only a; and in our
Prayers to praise him, ascribing Kingdom, Power,
and Glory to him b: and in Testimony of our Desire
and Assurance to be heard, we say Amen c.

z Matt. 6. 13.

a Dan. 9. 4, 9, 18, 19. *And I prayed unto the Lord my
God, and made my Confession, and said, O Lord, the Great
and Dreadful God, keeping the Covenant and Mercy to them
that love him, and to them that keep his Commandments. To
the Lord our God belongeth Mercies and Forgivenesses, for
we have rebelled against him. O my God, incline thine Ear,
and hear, open thine Eyes, and behold our Desolations, and
the City which is called by thy Name: For we do not present
our Supplications before thee for our Righteousnesses, but for
thy great Mercies. O hear, O Lord forgive, O Lord hear-
ken, and do; defer not for thine own sake, O my God: For
thy City and thy People are called by thy Name.*

b 1 Chron. 29. 11, 13. *Thine, O Lord, is the Great-
ness, and the Power, and the Glory, and the Victory, and the
Majesty: For all that is in the Heaven and in the Earth is
thine; thine is the Kingdom, O Lord, and thou art exalted
as Head above all. Now therefore, our God, we thank
thee, and praise thy glorious Name.*

c 1 Cor. 14. 16. *How shall he that occupieth the Room
of the Unlearned say Amen at the giving of Thanks, seeing
he understandeth not what thou sayest?*

Rev. 22. 20. *He which testifieth these Things, saith,
Surely I come quickly, Amen. Even so, come Lord Je-
sus.*

F I N I S.

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